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FELLOWSHIP

June 1943 — Vol. IX—No. 6

"There is one thing stronger than all the armies in the world; and that is *an idea whose time has come.*"

— VICTOR HUGO

The Post-War Political Order

by

WILLIAM B. HESSELTINE

•

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FROM MY STANDPOINT

John Haynes Holmes

"BY what right is the clergy excused from compulsory military service during time of war?" asked Robert M. Hutchins, President of the University of Chicago, not so long ago.

There is an increasing number of persons these days who question this right. Some of them are among the clergy themselves. They feel that exemption from military service for ministers is a special privilege that dishonors the profession. The priest, pastor, and rabbi are citizens as well as churchmen, and should share the burdens and responsibilities of citizenship.

There is another point of view which is sustained by the great body of public opinion in this country. This has to do with the idea that ministers should be excused from compulsory service with the armed forces because they are charged, as President Hutchins stated in answer to his own question, with certain essential tasks that must be performed alike in peace and in war. These tasks, or duties, are essential in the sense that they are ministrations to human need in the great crises of life and death. Priest, pastor, and rabbi perform marriages, christenings, and burials with the appropriate sanctions of religion. They foster education and spiritual discipline. They sustain standards of truth and right. They inculcate courage, patience, and idealism. They keep men going when hope is faint and faith is weak. Lawyers may be withdrawn from their offices and even physicians from their practices, but not clergymen from their ministry to souls.

Here are two different points of view on the exemption of clergymen from compulsory military service. Both seem to me to be unsound. What is really basic in this matter is the root character of religion, of which the clergy are the chosen representatives. In whatever tradition they walk, these ministers are men set apart, either by ghostly rites or the simple democratic will, to represent the living reality of the spirit. Religion, after all, means something in terms of principles and ideals. These men proclaim religion. Must they not therefore rigorously conform to what religion enjoins in laws, commandments, and saintly virtues? Is it not their duty, though all other men fail or be excused, to try to exemplify the religion that they preach? Which means, in simplest terms, the avoidance of all things which are an outrage upon God's will, and the acceptance of all things which are an obedience to God's will! Certainly war cannot be fitted into such a discipline. Ministers cannot be asked to kill, destroy, and ravage. To them must be granted an immunity that shall enable them to keep alive the spirit of love and the dreams of peace that otherwise would perish in the bloody clash of arms. The Kingdom must not be wholly forgotten in war-time, nor its laws utterly repealed.

The weakness of this viewpoint, of course, is the insistence of many ministers upon being active belligerents whenever war breaks out. Many so-called men of God are more ferocious in the pulpit than any soldier at the front. The stay-at-home prelate not infrequently spills hatred as fiercely as any fighter spills blood. Which is a shocking betrayal of the exemption principle! For any clergyman who uses his legally protected status to pour out venom upon the enemy, or even to sustain war, may not unreasonably be regarded as faithless to the obligations of his profession.

But the nub of clerical exemption from military service is none the less clear. War is so obviously a violation of every precept of religion that to ask, least of all to force, ministers of religion to fight would be an indecency that none could tolerate. This feeling took curious form in earlier ages, as when Christian bishops, unable to refrain from battle, armed themselves with clubs instead of swords, since it was not fitting that God's servants should shed blood, and a club crushed without bleeding. It took strange form in Tsarist Russia when Orthodox priests, forbidden to fight, led regiments of soldiers into battle bearing high the Cross of Christ. It takes in our own country significant form in the case of chaplains who put on the uniform and hold rank in the army, but carry no arms, refrain from combat, and must minister to enemies as well as friends. All this because religion is what it is—the antithesis and condemnation of war!

It is from this standpoint that the exemption of ministers from military service is something to cling to as a primary victory over war. To surrender, invalidate, or in any way forfeit this exemption, which stands as a sign and symbol of the soundness of the whole pacifist position, would be a tragedy of the first order. Instead of questioning the right of ministers to this exemption, whatever their frailties, we should endeavor to extend this right to the whole body of religiously minded laymen who, equally with their ministers, should be relieved of combatant service; and then to all men who hate war under the impulse of a motive that may not be recognized as religious but that is none the less imperative. This is just what has been done, or rather begun, by the Selective Service Act, in exempting men who take their religion seriously enough to object to participation in war.

What we have here is not a special privilege pertaining to a special office in church or state, but a basic right deep-laid in the eternal sanctities of the spirit. The exempted clergyman and the lay conscientious objector but lead the way for that great body of humanity which, if it only knew it, is removed from war by the fiat of God's grace, as war is removed from humanity by the condemnation of God's law. "For the days come, saith the Lord, that . . . I will put my law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord; for they shall all know me, from the least of them unto the greatest of them."

There are two ways of handling this clerical-exemption anomaly of war. First, deny the right of exemption to clergymen, and thus put them on the same footing with other men who must drill, fight, and kill. Second, extend the right of exemption to other men, and thus put these on the same footing with clergymen who must not be asked to drill, fight, and kill. The former means the final barbarization of society. The latter means the final Christianization of the social order.

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After the Armistice—V

The Post-War Political Order

THE FUTURE IS ROOTED IN THE PRESENT — THIS IS THE TIME TO MAKE THE PEACE

By WILLIAM B. HESSELTINE

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IF, as historians allege they believe, the present is firmly rooted in the past, then it follows inescapably that the roots of the future are growing in the present. Much as we might like to believe that at some moment the dark night of war will fade away, and we shall awake to the bright morning of a new day, cold reality must call us from wishful thinking and force us to consider that we are building now the political dwelling of our future. Amid the swirl of peace plans, blueprints for world federations, Unions Now, New Prosperity areas, New Orders, Atlantic Charters, Federal Unions, and Better World Orders, the political structure of the future is slowly taking shape. The war is making fundamental changes in the pattern of political life, and sundry groups, with motives ranging from idealistic altruism to crass selfishness, are preparing to fasten their grasp upon the new political order and direct its functions.

Even if space permitted an extended review of current plans for a post-war world, such an exposition would be premature. Not only are these myriad blueprints indistinct, but they bear upon their surface the indisputable marks of war propaganda. They begin with the assumption that overwhelming victory is necessary, and they proceed to build a brave new world on the assumption that victory will make the conquered areas of the world a *tabula rasa* upon which the victors may write the terms of an idealistic peace.

Such verbal gymnastics may be valuable contributions to the propaganda phases of the war effort. The realist, however, will ignore them. He will remember that the forms of the new political organization of the world are of considerably less importance than the substance. Whether the victors should revamp the League of Nations to enforce their peace, or create some form of federal union, or reestablish a series of impotent small states kept in unstable combinations by a new balance-of-power technique, is relatively unimportant. The realist will want to peer beneath the surface and analyze the forces of the present that will give both form and substance to the future's political order.

Moreover, the realist understands that the form of the peace, whether it is negotiated between comparative equals or dictated by imperious conquerors, will be constructed by practical men. Idealistic propagandists, college professors, and stuffed-shirt pundits will go along to the peace conference as technical advisers, window dressing, or camouflage artists, but the new political order will be formed by practical politicians. They will build with familiar materials, fitting and adjusting tried and proved political lumber into the new political structure. Neither idealism nor ideology will stay their hand or guide their selection of materials. They will not experiment with new political forms. If, upon close examination, the new political home of the human race looks much like the old, it will be because the builders built with the tools and the materials which they knew. The surface, however, will be different. Apologists, propagandists, and pundits will wield their typewriters like paint pots to give an idealistic sheen to the practical politicians' handiwork.

In political institutions, as in other agencies of humankind, form follows function. The shape of things to come is already forming in the present. The peacemakers who finally determine the political order of the new world will select those familiar political forms which best seem to serve the ends they envisage. Any speculation about the political structure of the future must be predicated upon a realistic evaluation of present-day forces.

Apparent Confusion

On the surface, it would appear that present-day forces are in both flux and confusion. The confusion, however, is more verbal than real, and springs from the ability of war propagandists to wrap their wares in the verbiage of peace. Commercial exploiters long have known how to garb their predatory aims in the clothing of service. Venders of poison have learned to advertise the healthful merits of their products, while agents of hell are notorious

for their apt citations of proof-texts by chapter and verse.

But the Devil's ability to quote Scripture should not confuse any lover of peace whose idealism is tempered with realism. Despite the verbiage, not all of those who talk peace want a world political order that will assure an absence of war. The present political system contains at least four elements that threaten to produce a new political order based upon a perpetuation of selfish interests.

First of these selfish interests is the desire of bureaucrats to continue themselves in power and to extend their prerogatives and perquisites. Such interests look indeed toward the continuation of Lend-Lease long after the firing has ceased. They contemplate with enthusiasm the multiplication of TVA's on the Danube, the Nile, the Amazon, and the Ganges. They smile in smug self-righteousness as new plans for milk distribution to the denizens of darkest Africa take shape. To the bureaucracies of the world, new agencies and new projects do not necessarily mean a higher altruism. They more frequently mean new jobs, new functions, and new powers.

A second potent force in the present political order is the desire of imperialistic economic interests to expand their areas of profit-taking and of exploitation. The political order of the future may depend, in a large degree, upon the needs and demands of predatory business. The political machinery set up to control Africa, for instance, may depend in large part upon the willingness of French industry to cooperate with the industrialists of the victorious United Nations. The practical peacemakers who construct the political system of the future may well select its parts from those political agencies that have already worked well to support and supplement the ambitions of business.

Still a third element in the contemporary scene with implications for the future is the desire of militarists for continued employment and increasing power. Whether the peace is negotiated or imposed, the armies and navies of the world will find plausible arguments for their continuation. Their spokesmen will emphasize the need for policing the world, point to Germany's secret rearming as evidence that no people can be "trusted," and argue that large armies must be maintained because their members cannot safely be returned to the delicate economic system from which they were drafted. Already the militarists have shown a willingness to seize and operate industrial plants, coal mines, transportation agencies, and educational institutions. Supported by the inevitable host of contractors, munitions makers, shipbuilders, and war workers, the militarists may well be the most potent force in making the new political order.

Finally, not to be overlooked among present factors with implications for the future is the megalomania of political leaders. The modern world has seen the doctrine of "leadership" elevated to the place once held by the divine right of kings, and the old democratic concept that an officeholder was a public servant has been forgotten. The modern "leader" is a new-mode benevolent despot, irresponsible to the people, but leading them onward to some mystic national destiny. Such a concept bodes no good for the people who hold it, and leaders deprived of the disciplining rod of criticism grow increasingly sure of their own omniscience. The lust for power among those who make the peace may well determine the essential characteristics of the political order in the post-war world.

A new political system constructed by megalomaniacs, imperialists, militarists, and bureaucrats—and larded over by the fatuous praise of propagandists—might bear some resemblance to the system prevailing in the South at the close of the Civil War. Throughout that war Northerners concocted innumerable plans for the post-war settlement. In the ranks of the dominant Republican party, two factions struggled for control of the conduct of the war. Moderate Republicans hoped to win the war speedily and restore the seceded Southern states to the Union with the least possible disturbance of the economic or social order. A radical faction, however, was determined from the beginning to destroy slavery, break up the plantation system, eliminate the political power of the great planters, and guarantee that industrial rather than agricultural interests ruled the nation.

In Congress and in the state governments the Radicals fought with all possible weapons to obtain control of the Republican party and to direct the war to their own ends. They organized the Congressional Committee on the Conduct of the War, which interfered with generals who did not share the Radical views, and prevented the removal of incompetent commanders who did. They withheld support, and even threatened to withhold men from the armies unless the moderately inclined Lincoln yielded to their wishes. They passed confiscation acts to destroy Southern property, and enacted new tariff measures to protect Northern interests.

Back of the Radical Republicans stood a number of groups eager to exploit the South as soon as the armies had finished their task. Exploiting business interests planned colonies to settle in the Southern states. They set up new agencies ready to rush in behind the advancing armies to seize abandoned cotton stocks or work the confiscated plantations. In the meantime, they sponsored and supported propaganda agencies that flooded the North with press releases, pamphlets, and lecturers who painted horrendous pictures of Southern conditions but promised freedom and democracy and civilization as soon as the war was won.

Aiding the propaganda activities of interested groups and Radical politicians were Southern refugees prepared to follow the armies, take over the governments of the Southern states, and administer them in the name of freedom and in the interests of the promoters. So soon as the armies made headway in their respective states, they hurried home,

Still to Come

Forthcoming articles in the series "After the Armistice" will include:

"Will Labor Lead in the Post-War World?"
By Walter G. Muelder
Professor of Christian Ethics, University of Southern California

"The World Potential in American Culture"
By Ferner Nuhn
Author of "The Wind Blew from the East"

"Relationships Between the Races"
By Howard Thurman
Dean of the Chapel, Howard University

took over local offices, speculated in cotton, reorganized business, operated plantations, and began to build Radical political organizations.

Thanks to an integrated program and an aggressive spirit, the Radical Republicans met success. They forced Democrats and moderates out of military commands and staffed the army with men upon whose sympathies they could count. They forced Lincoln to issue the Emancipation Proclamation, and were prepared at the end to challenge his right to direct the reconstruction process. When Johnson succeeded Lincoln, the Radical task was easier. Quickly they overcame the President, overthrew the state governments that he erected in the South, divided the South into military districts, and proceeded to establish new state governments founded on Negro suffrage, staffed by carpetbaggers, and maintained by bayonets. Under the aegis of these governments, the carpetbaggers came South to purchase plantations or seek political fame by organizing the Republican party among ex-slaves. Protected by the new governments, Northern industrialists invested their war profits in Southern mines, factories, and railroads. In outward form, of course, the Southern states remained unchanged. States still were states, and county lines were not obliterated. But, in substance, the South became a political as well as an economic colony of the North.

Formally, the Reconstruction Period came to an end after a decade. Officially, its demise was sealed by President Hayes' withdrawal of troops from the South. In reality, however, the end came because Northern economic interests ceased to support the Radical Republicans and sought other methods of penetrating the South. The final result was a compromise by which the commerce, transportation facilities, industry, and credit facilities of the South remained in Northern possession, but their operation was delegated to Southerners. Southern agriculture returned to Southern hands, and the Negro—about whom so much of the propaganda of the war and reconstruction had revolved—was relegated to substantial slavery. In economics, and to a large extent in politics, the South remained a colony.

Arguments from historical analogy are never valid, yet it is not inconceivable that the political order of the future might bear striking resemblance to the political system that prevailed in the United States at the close of the Civil War. If power-hungry politicians, job-conscious bureaucrats, brass hats, and captains of finance make the coming political order—as they are making the present—we may see the preservation of national states, manned with exiles who are maintained in power by the victor's bayonets. We may expect new carpetbaggers, and new scalawags making new political capital and new economic opportunities in the conquered areas.

May Find Acceptance

Such an outcome may find general acceptance. Two emotional attitudes, generally overlooked by war propagandists who talk peace, may contribute heavily to the result. One is the increase and spread of racial antipathies and national consciousness. Anti-Semitism, Negrophobia, and hatred of the yellow races are being intensified by war psychosis and may make large contributions to the political system of the future. Inevitably, Allied war propaganda stimulates, especially in Central Europe and the Balkans, a growing sense of nationalism.

The other attitude with significance for the future is a widespread disillusionment with the slow processes of democracy. A newer generation, accustomed to glamorous "leadership," to dramatic spectacles, and to vigorous action, has lost an understanding that democracy is a slow growth. They expect political development to take place on the time schedule of a Hollywood scenario. Such a generation is emotionally unprepared for a peaceful and democratic world.

Despite the likelihood that the new political order will resemble the Reconstruction Period in American history, there is no necessity that it should do so. This is not a counsel of despair. It is, rather, an appeal for action now. The future political order is being made at this moment. *Peace people and democrats can only mold the future to the extent that they can control the present.*

Fortunately, there are many forces in the present that give hope that the political order of the future might be something different than another Reconstruction Period. Among them is the desire of common men for a peace based upon equality and justice. Except for professional military careerists, bureaucrats, and imperialists, citizens of the United Nations have no taste for policing the world. Army draftees and their families certainly hope that the "duration" will not last longer than the war. Moreover, they do not wish to see a repetition of the unequal and unjust system that prevailed at the close of World War I and prepared the way for World War II. They do not want World War III. It is in recognition of the deep-seated nature of this discontent that war propagandists are turning to glittering peace plans and painting glib pictures of a new and better world order.

Combined with a desire for a just peace with lasting qualities, there is a growing realization of a need for simplifying the various agencies of human life. The complexities of economic and political life threaten the very integrity of the individual personality, and are leading to a basic demand for a simplification that will insure individual development free from economic exploitation, political oppression, and military suppression.

Sincere lovers of peace are faced immediately with a twofold obligation. They must remember that the seeds of the future are taking root in the present and subject each day's developments to a severe critical examination. They must consider each act and each plan not only on its immediate applications but on its ultimate implications. In addition, they must seek for and put into operation new techniques of peaceable, non-violent action. Peace lovers might, for example, give serious consideration to a recent demand to create a new Congressional Committee on the Conduct of the Peace. They might go further and demand that the career diplomats, the bureaucrats, and the militarists be excluded from peace negotiations and that Congress assert its constitutional right to make peace. They might even—and this is pure speculation—contemplate a new political order for the world with a league of nations representing legislative bodies rather than foreign offices and departments of state. Whatever the implications of these suggestions might be, peace men and women must certainly regard the applications of non-violent non-cooperation in India as pointing another way for forceful expression of popular demands. But, whatever is done, those who are sincerely interested in peace must act *now*. The political order of the future is being made at this moment. As the warmongers were fond of saying before Pearl Harbor, "It is later than you think!"

The Jews of Europe are being slaughtered by the thousands. Shall we hate their persecutors and seek revenge? Or shall our pity move us to rescue attempts? Here is the story with pointed suggestions for help.

"Let My People Go"

By VICTOR GOLLANCZ*

NOTHING is baser than "atrocity mongering" for its own sake or, worse, for the sake of stirring up hatred against the enemy. War is, in its own nature, one vast atrocity. It is *that* about which we should be thinking during the course of it, lest, when it is over, we should devote our attention, not to the creation of an international society that will make war impossible, but to punishing the enemy—which usually means in effect preparation for the next war, and then the next, and the next, and so on to an infinity of degradation.

Only one motive can excuse insistence on horrible acts committed by an enemy government: namely, the desire to save, here and now, innocent people who might and would, if we were silent, be the next batch of victims.

It is for that reason, and for that alone, that the reader is asked to give the most careful attention to the Polish White Paper which, after a few paragraphs, will be printed almost in full. And he is asked to read it in the constructive spirit of "What can I do to help?" and not with a mood of mere fruitless revenge. For, indeed, we all have much on our consciences. While Hitler was persecuting the Jews from 1933 to 1939—not indeed on the present scale, but hardly less horribly—did not the British government of the day preserve complete silence? And yet it knew exactly what was happening, for almost immediately after war had been declared it issued a White Paper giving all the horrible details that it had been collecting, month after month, during the period of its silence. Yes, it knew what was happening; but it *used* what was happening, not to save the victims when it might have done so, but to stir up hatred of the enemy after war had been declared.

One further word. We all know that in war there is a great deal of lying propaganda on both sides. At this very moment both Germany and Italy are accusing *us* of atrocities, with a good deal of circumstantial detail and with an indignation that is probably quite convincing to their own people. May it not be, therefore, that this alleged Polish horror is just another example of war-time propaganda? Should we not scrutinize every detail with the utmost care?

The point is well taken, but it is not valid. I do not mean that every word of the Polish White Paper, and of the even more terrible supplementary documents issued by the Polish Ministry of Information, is unquestionably true. Indeed, given human nature and the difficulty of sifting evidence in war time, any such thing would be most unlikely. I will go further: there is one story that has gained considerable currency which I quite flatly disbelieve. But as to the main facts—not only the extermination, but the general manner of extermination—there cannot now be a shadow of doubt.

Anyone who has studied Hitler's mind, as revealed both in his acts and in his utterances, cannot fail to be aware that for this pitiful paranoiac there is one supreme *idée fixe:* namely, that the Jews are a sub-race, that they are the cause of all the ills of Germany and Europe, and that it is his, Hitler's, literally divine mission to exterminate them. This is his belief. It is an absolutely genuine belief, insofar as a madman's belief can be called genuine; and perhaps the greatest of all the mistakes that have been made in dealing with Hitler is not to understand that when he says that he believes something, and that he intends to do something, however incredible, he *does* believe it and he *will* do it if he can. When, therefore, Hitler announced in February, 1942, that "the Jew will be exterminated" he was not "making propaganda"; he was stating a plain intention which, in his certainty of being right, he was determined to carry out with all the force of his demonic will.

And, given this determination to seize the opportunity of war and the occupation of Europe to exterminate six million Jews, does not all the rest follow? Killing on this scale is not a nice business; it cannot be entrusted to ordinary people. Would you not, therefore, over a long period of years, train up a special corps to undertake the work? Would you not carefully select just the individuals who might be most easily perverted—often young men with special potentialities both for good and for evil—so that, when they have been brutalized year after year, by being made to commit brutal acts, they may at last be ready to do your bidding? (These are the special squads of the S.S.)

And, having determined upon this vast extermination, would you be nice about how you do it? Would you provide comfortable and roomy coaches to take the condemned to the place of execution? Would you be careful to keep families together? Would you spare the young, the old, the sick? No: that would be grotesquely inconsistent; for simply to kill, to get rid of, to annihilate the sub-race—anyhow, and as quickly as possible—that would be your sacred duty.

The Polish Government Note

Here, then, is the major part of the note handed by the Polish Foreign Minister to the Allied governments and reproduced in full in *The Manchester Guardian* of December 11:

". . . Most recent reports present a horrifying picture of the position to which the Jews in Poland have been reduced. The new methods of mass slaughter applied during

* This article is a condensation of a pamphlet of the same title, published in England. The author, himself a Jew, is a well-known writer and publisher.

the last few months confirm the fact that the German authorities aim with systematic deliberation at the total extermination of the Jewish population of Poland and of the many thousands of Jews whom the German authorities deported to Poland from Western and Central European countries and from the German Reich itself . . .

"The initial steps leading to the present policy of extermination of the Jews were taken already in October, 1940, when the German authorities established the Warsaw ghetto. All the Jewish inhabitants of the capital were at that time ordered to move into the Jewish quarter assigned to them not later than November 1, 1940, while all the non-Jews domiciled within the new boundaries of what was to become the ghetto were ordered to move out of this quarter. The Jews were allowed to take only personal effects with them, while all their remaining properties were confiscated. All Jewish shops and businesses outside the new ghetto boundaries were closed down and sealed.

"The original date for these transfers was subsequently postponed to November 15, 1940. After that date the ghetto was completely closed, and its entire area was surrounded by a brick wall, and the right of entry and exit was reserved only to the holders of special passes issued by the German authorities. All those who left the ghetto without such a pass became liable to be sentenced to death, and it is known that German courts passed such sentences in a large number of cases . . .

"The food rations for the inhabitants of the ghetto amounted to about a pound of bread per person weekly with practically nothing else. As a result, prices in the ghetto were on the average ten times higher than outside, and mortality due to exhaustion, starvation, and disease, particularly during the last two winters, increased on an unprecedented scale. During the winter of 1941-42 the death rate, calculated on an annual base, had risen to 13 per cent, and during the first quarter of 1942 increased still further. Scores of corpses were found in the streets of the ghetto every day.

"The population of the ghetto was officially stated to amount to 433,000 at the time the ghetto was established, and in spite of the appalling death rate it was being maintained at this figure by importations of Jews from Germany and from the occupied countries, as well as from other parts of Poland.

"The outbreak of war between Germany and Soviet Russia and the occupation of the eastern areas of Poland by German troops considerably increased the number of Jews in Germany's power. At the same time the mass murders of Jews reached such dimensions that at first people refused to give credence to the reports reaching Warsaw from the eastern provinces. The reports, however, were confirmed again and again by reliable witnesses.

"During the winter of 1941-42 several tens of thousands of Jews were murdered. In the city of Vilna over 50,000 Jews were reported to have been massacred and only 12,000 of them remain in the local ghetto.

"In the city of Lwow 40,000 were reported murdered, in Rovno 14,000, in Kowel 10,000, and unknown numbers in Stanislawow, Tarnopol, Stryj, Drohobycz, and many other smaller towns.

"At first the executions were carried out by means of shooting. Subsequently, however, it is reported that the Germans applied new methods, such as poison gas, by means of which the Jewish population was exterminated in Cheim; or by electrocution, for which a camp was organized in Belzec, where in the course of March and April, 1942, the Jews from the provinces of Lublin, Lwow, and Kielce, to the number of tens of thousands, were exterminated. Of Lublin's 30,000 Jewish inhabitants, only 2,500 still survive in the city.

"It has been reliably reported that on the occasion of his visit to the General Government of Poland in March, 1942, Himmler issued an order for the extermination of 50 per cent of the Jews in Poland by the end of 1942. After Himmler's departure the Germans spread the rumor that the Warsaw ghetto would be liquidated as from April, 1942. This date was subsequently altered to June. Himmler's second visit to Warsaw in the middle of July, 1942, became the signal for the commencement of the process of liquidation, the horror of which surpasses anything known in the annals of history.

"The liquidation of the ghetto was preceded on July 17, 1942, by the registration of all foreign Jews confined to the ghetto, who were then removed to the Pawiak Prison. As from July 20, 1942, the guarding of the ghetto was entrusted to special security battalions, formed from the scum of several Eastern European countries, while large forces of German police, armed with machine guns, and commanded by S.S. officers, were posted at all the gates leading into the ghetto. Mobile German police detachments patrolled all the boundaries of the ghetto day and night.

"On July 21, at 11 A.M., German police cars drove up to the building of the Jewish Council of the ghetto in Grzybowska Street. The S.S. officers ordered the chairman of the Jewish Council, Mr. Czerniakow, to summon the members of the council, who were all arrested on arrival and removed in the police cars to the Pawiak Prison. After a few hours' detention the majority of them were allowed to return to the ghetto.

"About the same time flying squads of German police entered the ghetto, breaking into the houses in search of Jewish intellectuals. The better-dressed Jews found were killed on the spot, with the police not troubling to identify them. . . .

"In the morning of the following day, July 22, 1942, the German police again visited the office of the Jewish Council and summoned all the members who had been released from the Pawiak Prison the previous day. On their assembly, they were informed that an order had been issued for the removal of the entire Jewish population of the Warsaw ghetto, and printed instructions to that effect were issued in the form of posters. . . . Additional instructions were issued verbally.

"The number of people to be removed was first fixed at 6,000 daily. The persons concerned were to assemble in the hospital wards and grounds in Stawki Street, the patients of which were evacuated forthwith. The hospital was close to the railway siding. Persons subject to deportation were to be delivered by the Jewish police not later than

Aid for Refugees

Operating through its Refugee Committee, the Fellowship of Reconciliation extends aid to European refugees by providing the necessary funds and affidavits to bring them to this country. Readers who are moved to do something about the conditions of which Mr. Gollancz writes may secure further information by writing to Marion Frenyear, secretary of the FOR Refugee Committee, 2929 Broadway, New York, or to any of the larger committees in this field:

Joint Distribution Committee,
100 East 42nd Street,
New York, N. Y.

American Friends Service Committee,
20 South 12th Street,
Philadelphia, Pa.

American Committee for Christian Refugees,
(World Council of Churches),
139 Centre Street,
New York, N. Y.

Other important activities include putting pressure on our government to approve the suggestions made by Mr. Gollancz; forming local committees to aid in the resettlement of refugees; and helping refugee neighbors to become a creative part of American life. Further suggestions may be secured from the National Conference of Christians and Jews, 381 Fourth Avenue, New York, N. Y.

4 P.M. each day. Members of the council and other hostages were to answer for the strict fulfillment of the order. In conformity with German orders, all inmates of other charitable institutions were to be included in the first contingent.

"On July 23, 1942, at 7 P.M., two German police officers again visited the offices of the Jewish Council and saw the chairman, Mr. Czerniakow. After they left him he committed suicide. It is reported that Mr. Czerniakow committed suicide because the Germans increased the contingent of the first day to 10,000 persons, to be followed by 7,000 on each subsequent day. Mr. Czerniakow was succeeded in his office by Mr. Lichtenbaum, and on the following day 10,000 persons were in fact assembled for deportation, followed by 7,000 persons on each subsequent day. The people affected were either rounded up haphazardly in the streets or were taken from their homes.

"According to the German order of July 22, 1942, all Jews employed in German-owned undertakings, together with their families, were to be exempt from deportation. This produced an acute competition among the inhabitants of the ghetto to secure employment in such undertakings or, failing employment, bogus certificates to this effect. . . .

"The actual process of the deportation was carried out with appalling brutality. At the appointed hour on each day the German police cordoned off a block of houses selected for being cleared of all Jews, entered the backyards, and fired their guns at random as a signal for all to leave their homes and to assemble in the yard. Anyone attempting to escape or to hide was killed on the spot. No attempt was made by the Germans to keep families together. Wives were torn from their husbands and children from their parents. Those who appeared frail or infirm were carried straight to the Jewish cemetery to be killed and buried there.

"After the contingent was assembled, the people were forcibly packed into cattle cars to the number of 120 in each car, which had room for forty. The cars were then locked and sealed. The floors of the cars were covered with quicklime and chlorine. As far as is known the trains were dispatched to three localities—Treblinka, Belzec, and Sobibor—into what the report describes as 'extermination camps.'

"The very method of transport was deliberately calculated to cause the largest possible number of casualties among the condemned Jews. It is reported that on arrival in camp the survivors were stripped naked and killed by various means, including poison gas and electrocution. The interment of the dead was affected by means of machinery in mass-produced graves.

"According to all available information, of the 250,000 Jews deported from the Warsaw ghetto up to September 1, 1942, only two small transports, numbering 4,000 people, are known to have been sent eastward in the direction of Brest-Litovsk and Malachowicze, allegedly to be employed on work behind the front line. It has not been possible to ascertain whether any other of the Jews deported from the Warsaw ghetto still survive, and it must be feared that they have all been put to death.

"The Jews deported from the Warsaw ghetto so far included, in the first instance, all the aged and infirm, while a number of the physically strong have escaped so far because of their utility as labor power. All the children from Jewish schools, orphanages, and children's homes were deported. . . .

"According to most recent reports, 120,000 ration cards were distributed in the Warsaw ghetto for the month of September, 1942, while the report also mentions that only 40,000 such cards were to be distributed for the month of October, 1942. The latter figure is corroborated by information emanating from the German Employment Office (Arbeitsamt), which mentioned the number of 40,000 skilled workmen as those who were to be allowed to remain in a part of the ghetto confined to barracks and employed on German war production.

"The deportations from the Warsaw ghetto were interrupted during five days between August 20 and August 25. The German machinery for the mass slaughter of the Jews was during this interval employed on the liquidation of other ghettos in Central Poland, including the towns of Falenice, Rembertw, Nowydwor, Kaluszyn, and Minsk Mazowiecki.

"It is not possible to estimate the exact numbers of Jews who have been exterminated in Poland since the occupation of the country by the armed forces of the German Reich. But all the reports agree that the total number of killed runs into many hundreds of thousands of innocent victims—men, women, and children—and that of the 3,130,000 Jews in Poland before the outbreak of war, over a third have perished during the last three years. . . .

Addendum

"For the purpose of burying the bodies a great bulldozer has been taken to Treblinka, and this machine works without stopping. The stench of the decomposing bodies has nauseated all the peasants for three miles around and forced them to flight."—*From a document issued by the Polish Ministry of Information.*

What Can Be Done

I shall be told that "the best way to save these people is to win the war." Of course, but what chance is there of winning it in time to save them? There are practical things that might be done *now,* though very soon it may be too late—things that would not interfere with the winning of the war, and might perhaps even hasten it by showing oppressed people all over the earth that we do desperately loathe cruelty and oppression and are willing to do our very utmost to prevent it even when it affects "only foreigners." What are these things that might be done?

1. The United Nations should approach Germany and other enemy countries through the Protecting Powers, or other appropriate intermediaries, to allow Jews—and particularly parents and children—to emigrate, to grant them exit visas, and give them transportation facilities to points at frontiers whence the emigrants could be taken to places of refuge. Negotiations were conducted with the enemy through the Protecting Powers about the shackling of prisoners; isn't the saving of millions of lives even more important?

2. Every possibility should be explored for the exchange of Jews in enemy-occupied territories against similar categories of enemy nationals. This would not alter the balance of effective manpower on either side; but in any event there could be no valid objection to the proposal so far as the categories of young children and old people were concerned.

Whether or not these proposals succeeded, what follows is of the utmost urgency, in view of the fact that some Jews are still managing to escape.

3. Of the European neutrals, some are at present allowing a limited number of refugees to pass through their territories, while others, it is understood, would allow a further number to enter if, but only if, those at present interned in their territories were got away. The United Nations, accordingly,

a. should make arrangements to evacuate at the earliest possible moment the refugees at present in these neutral countries;

b. should encourage these neutrals to allow the entry of as many more refugees as possible by guaranteeing that they would be evacuated at the earliest practicable moment, and at any rate after the war;

c. should further encourage these neutrals by guaranteeing food and money for the maintenance of the refugees.

4. There should be an approach, in a systematic and planned fashion, to the South American states, in order to discover how many refugees, evacuated through the European neutrals, they would be willing to receive, either for the period of the war or permanently; and what arrangements, financial or otherwise, it would be necessary to make. Such an approach is particularly important in the case of the larger states with substantial Jewish communities, which would undertake to bear the responsibility for the refugees.

5. Temporary camps should be established immediately in North Africa, Cyprus, Kenya, etc., so that, pending evacuation to a more permanent home, the flow of refugees through the European neutrals should not be impeded. To such camps might be sent, especially, refugees who might be considered unsafe for immediate unconditional release.

6. The International Red Cross should be approached to undertake the supervision of the work of evacuating refugees, and suitable assistance should be given by way of additional and qualified personnel especially fitted for this kind of work.

Palestine a Refuge

7. It is clear that, for geographical reasons, many escaping refugees could reach Palestine far more easily than any other haven. Moreover, the Jewish population there is prepared to take the fullest responsibility for the largest number. Many of the refugees could find work immediately in agriculture and industry. Palestine has considerable experience in the reception of children from European countries and of their training in agriculture and other occupations. The machinery of the Youth Aliyah organization could be used for this purpose. As regards invalids and people above working age—insofar as they had no relatives in Palestine who could look after them—the Palestine Jewish Community and the Jewish Agency for Palestine would be prepared to carry the burden involved in maintaining them.

But except to an extent quite insignificant in proportion to the need, the doors of Palestine are closed to these despairing men, women, and children. They must be opened. The policy of treating Jewish refugees to Palestine as illegal immigrants who may not be admitted certainly must be reversed. This is an act at once within our power, without the necessity for any previous conference or discussion with other countries. It may very soon be too late. Then those who did nothing while there was yet time will bear a share of the responsibility for the murder of Jewish children, just as they bear a share of the responsibility for the murder of Jews now being sent east from formerly "unoccupied" France, who were not rescued when they still might have been rescued.

8. It is particularly important that shipping should be provided at Lisbon, insofar as war exigencies permit, as a considerable volume of evacuation from France, Italy, Belgium, and Holland could be directed through Spain and Portugal. It is still far easier to escape from Western Europe than from Poland, but time is terribly short, for every day Jews are being sent from the west by the thousands to the slaughter camps in Poland.

9. I have left the simplest, the most urgent, the most immediately practicable proposal to the end; and now I hardly dare to set it down, for fear that the accusation it involves will not be believed by the generous British public. Quite clearly, everything already suggested depends, both psychologically and practically, on the United Nations themselves providing for these hunted people every bit of sanctuary that they can. How, for instance, can the United Nations appeal to the South American states to take a quota of refugees; how can they beg the European neutrals to provide transit facilities; if they, the United Nations, keep their own doors locked, bolted, and barred? And I want to come down to brass tacks and to speak, not of the United Nations, but of Great Britain. For listen to the fact: listen to what we were doing, or not doing, at the very moment when Mr. Eden was announcing the "policy" of retribution against the Nazi criminals. Let me quote Miss Eleanor Rathbone's words in the *News Chronicle* of December 17, the day of Mr. Eden's statement:

> "Few people realize the rigidity of the regulations by which the Home Secretary now controls the entry of refugees to this country and the corresponding regulations affecting the Colonies. Except for Allied nationals specially asked for by their governments and a few children who cannot in effect be brought here, the door is practically barred. . . . *The first step, therefore, is to demand the revision of these regulations, so that refugees for whom the only chance of escape from torture and death is a visa for a safe country shall no longer be met at every turn by the notice 'you may not enter here'.*"

It should be added that the present rigidity is all the more to be deplored because before the war, whatever may be thought of our official policy, the attitude of the public was one of the most open-hearted generosity. It also should be added that, if the British government alone is here indicted, that is because Englishmen, to whom this was first addressed, are not responsible for other governments. But there is little doubt that an at least equally strong case might be made out against the government of the U. S. A., which has been—and is—as rigid as our own in its restrictions on the entry of refugees during war time, though it can plead neither crowded territory nor limited food supplies.

* * *

We may sum up the whole matter by saying that there are two ways of reacting to what is now happening to the Jews of Europe. The one way is mercy—immediate aid to the persecuted; the other is hatred—retribution for the persecutors. And while it is theoretically possible, perhaps, to combine the two, in practice they are mutually exclusive. If your whole mind is filled with an agonized pity for the victims; if you are ceaselessly thinking, devising, planning how even one more child may still be saved; then there is no room in you for hatred and retribution, for your whole being is occupied by charity. But if you fill your mind with hatred and the determination to do evil for evil, they poison you at the very source, and drive out the charity which might bring balm, here and now, to the suffering.

Pacifists are being forced to think through the whole issue of conscription. Is it of secondary importance, or is it basic? *Fellowship* is pleased to present this searching analysis by a former teacher now in CPS —

Conscription and Personality

By DONALD W. CALHOUN

CONSCRIPTION is an integral part of the totalitarian war system. Whatever may once have been the role of professional and volunteer soldiers, modern war cannot be fought without conscripts. Therefore a frontal attack calculated to abolish conscription is a direct blow at the whole war system. Conscription, furthermore, is not purely a problem in political philosophy to be argued between the "anarchist" and the "socialist." Rather it strikes home at the very roots of the religious-humanitarian philosophy that underlies the pacifist movement. This philosophy, maintaining the inviolability of human personality, should move the pacifist to refuse to destroy that personality by the methods of war and, equally, to refuse to warp or destroy it through the invasion wrought by coercive conscription.

Not all coercive governmental activity is conscriptive. A conscriptive act is an act by the state that requires, under penalty of law, certain prescribed activities on the part of citizens. The essential element in the coercion is the restriction of the fields of activity in which the individual may engage to a number fewer (ordinarily far fewer) than those that usually would be open to him. An act of conscription applies to the *general* life activity of the individual rather than to *specific* acts or to a momentary phase of his existence. It restricts or completely alters his vocational life, while involving also restriction of freedom of person and freedom of movement. An act is conscriptive, of course, only when it is applied on some other basis than as punishment for a specifically forbidden criminal act. Finally, and very important, an act is conscriptive only when it applies to persons who are intellectually, morally, and emotionally adult.

This definition distinguishes conscription from such coercive state regulations as imprisonment of criminals; institutionalization of defectives; imposition of traffic regulations; compulsory jury duty; public health measures; enforcement of taxation; control of wages, hours, and conditions of work; control of the right of private ownership of productive facilities even so drastic as to abolish it; short terms of compulsory service in disaster such as fire or flood; and compulsory school attendance for minors. All of these fall outside the scope of conscription because (1) they apply to those not mentally, morally, or emotionally mature, or (2) they involve an individual's property rather than his personality, or (3) they limit only momentary or incidental phases of the individual's life, or (4) they involve punishment for participation in a relatively small number of specifically prohibited acts. Conscription, on the contrary, involves the *entire vocational life enterprise of mature individuals.*

The defense of conscription rests upon two basically fallacious assumptions: (*a*) that the political state is identical with society, and (*b*) that the political state can best determine how the individual should serve society.

a. On the basis of the first assumption, conscription is defended on the ground that an individual, as a social product, cannot exist apart from society, owes his personality and his being to society, and enjoys the protection of society afforded through the medium of the state. Therefore, so the argument goes, it is not unreasonable to ask a person to contribute to the needs of society in some specific manner.

The truth is, of course, that the state is *not* identical with society, and therefore a debt to society is not necessarily a debt to the state. The state, a political institution, is only one of many societal organizations to which the individual owes a debt. Vertically, within any nation, the individual owes his existence and development to his family, to his church, to his occupational group, to his particular recreational or intellectual group, and to a host of other institutions, formal and informal. Horizontally, on the international plane, the individual likewise owes what he is to institutions of far broader scope than the merely national state: to the international labor movement, the international church, to universal science, to universal art and letters, and so on.

Therefore, an obligation to return the debt due on the part of the individual to society goes far beyond any obligation to a particular national state, which at most is only a fragment of an individual's institutional life. There is no good reason, save for the fact that the state possesses coercive power not held by these other institutions, why any individual should be obligated to choose his own national political organization as the institution toward which he will direct the payment of his debt, rather than the national or international labor movement, the national or international church, the cause of national or international science, art, music, letters, and so on. And once the assumption that the *state* is *society* is refuted, there remains no reason why an individual should not decide for himself at any time in what particular manner he will repay his societal obligations, or why he should be forced to evaluate his contribution solely on the basis of how well it ministers to the welfare of a particular national state.

b. The second assumption basic to the conscription principle holds that the state knows better than the individual how he should best spend a certain portion of his life—perhaps only one year of it, but still a portion of his *life.* Let us follow the assumption to its logical conclusion. Let us assume that the state "knows best" and that it can reasonably decree that, regardless of how the individual may think he can best spend the year, the young man and the young woman between the ages of 18 and 21 must give one year of his or her life to some military or non-

military form of governmental service. Suppose now that the period, instead of being one year, is two years, or five years. Suppose it is ten years, or twenty years, or the entire life of the individual. Suppose the state takes upon itself the choice of vocation, of a wife or husband, of the number of children the individual may have, of what time he may retire at night, of where he may live, of his freedom of movement, of the recreation he may enjoy, of the friends with whom he may associate. The state knows best, does it not? If it knows best how the individual can spend a single year, better than does the person himself, does it not also, by the same logic, know best how he may spend an entire life? Is there any point—the second year, the fifth, the tenth, the twenty-fifth—at which the state's formerly superior judgment becomes inferior?

Conscription is not an issue that is incidental to the philosophy of the pacifist; it strikes at the very roots out of which pacifism grows. It is a conflict between the Christian-democratic creed which holds that the individual is the goal of social endeavor, that the individual's personality is an inviolable sphere, and that there are individual rights to self-determination that cannot be considered as means to some political end, and the pagan-totalitarian creed that treats men as instruments, and evaluates personal rights merely as means to political goals. The regimentation of a Hitlerian Germany, or a fascist Italy, and indeed a regimentation far more severe even than these, is but a logical extension of the assumption basic to the conscription system itself. Once we adopt this assumption, we surrender the entire field and have no legitimate argument left against any policy which might utterly subordinate the individual to the state.

Immoral Method

Therefore it is impossible to maintain that the *means* involved in conscription are amoral, and that it must be judged entirely in terms of the goals toward which it is directed. The means are inextricably bound up with those of the war system; they involve the same instrumental concept of human personality that war involves, and that constitutes the main reason for the religious or humanitarian pacifist's opposition to warfare. A man's freedom of choice in the realm of self-determination, intellectual and moral, is the factor that makes him a human personality, and distinguishes him from the animal. One may destroy the body, which is done in war; or one may leave the body alive, but destroy the things that make an individual a human being, which is done by conscription. The two acts are essentially identical.

Nor is it correct to state that while conscription ordered by a tyrant is immoral, conscription voted by a democracy is moral. Those who recognize the fallacy in the conception of "war to end war" should be careful in speaking of "conscription for democratic ends," for here as elsewhere, the means are part of the end. Furthermore, by what criterion does any action become moral by virtue of the fact that it possesses majority support? No pacifist would hold that a war is moral because the people seem to want it. Few pacifists would hold a democracy to be morally justified if, by majority assent, it abolished free speech, free religion, habeas corpus, jury trial, and immunity from search without warrant, or decreed cruel, arbitrary and unusual punishments for crimes. Nor does majority assent render conscription any less of an infringement upon the inviolability of the personality or upon the basic tenets of democracy. A pacifist is not justified in allowing democracy to commit suicide.

Our definition of conscription delineates a line between conscription and justifiable governmental regulations and restrictions. Society can be preserved from those who are mentally, emotionally, or morally immature, and they can be protected from society, or from elements of it; therein lies the basis for compulsory education, prisons, and institutions for the defective and deranged. An individual's money or property, through legal processes, may be taxed to the bone or confiscated, but the same principle of inviolability of personality that has done away with imprisonment for debt must draw the line here, too. A society, or a state, may specify certain acts as *criminal,* while permitting all other forms of endeavor, but this is a far cry from specifying a few forms of activity as *permitted,* and leaving the vaster number of choices of life activity outside the pale. Within the broad limits of permitting freedom of vocation, movement, residence, recreation, and association, it may set down certain restrictions that are only momentary or incidental in their effect and do not infringe upon the individual as a rational, conscientious, self-determining creature.

Furthermore, the state may direct the life and thought of the maturing individual through twelve years of his existence, with every opportunity for the channeling of the youth into attitudes of social maturity and responsibility. If the state has such opportunity for instilling the quality of social conscience in the individual through its educational system, and then finds in time of crisis that the individual it has educated will not accept its definition of the cause (military or otherwise) for which it is asking him to sacrifice, the only reasonable conclusion is that there is something wrong with the education, something wrong with the state, or something wrong with the cause for which it claims to be demanding sacrifice.

Nor is the educative function of the state limited to those persons who come within the sphere of compulsory school attendance. In present socialist thought the socialistic state —as distinguished from bureaucratic collectivism—would apportion individuals in various productive channels *not* by conscriptive assignment of vocation, but through such devices as easily available technical training in those fields which were undermanned, information and slogans calculated to arouse interests in the undermanned vocations, and differential pay calculated to draw individuals, by their *own free choice,* into these lines of activity.

Identification of the socialistic philosophy with a conscriptive system of bureaucratic collectivism is completely misleading, for it fails to recognize the existence of methods of social control which do not wreak violence on the human personality, but allow him freedom of choice, while endeavoring to provide such *incentives* as will lead him to make socially useful choices. It poses the same false dilemma between coercion of will and anarchistic irresponsibility that has furnished the basis for the attack upon progressive education and progressive penology, both of which have endeavored to develop non-coercive incentives to fulfilment of social responsibilities.

No person realizes better than an individual thrown in contact with others who have taken a minority position

against the will of the state, how strong may be the tendencies in conscientious objectors toward irresponsibility and anarchistic individualism. No one is more critical of such lack of social insight as leads some individuals to be laws unto themselves, and no one realizes more deeply how inadequate such individuals are for participation in either a pacifist movement or in an interdependent world, where individual whims must of necessity be sacrificed for the common good. But all modern psychological and educative trends, all considerations of the right of the individual to own his own soul, demand that *he and not the state, or any other agency, make the necessary social decisions.*

There is grave danger that humanitarian pacifists, having lost through force of opposing numbers their fight against the present onslaught of war, are going to lose by default their fight against the twin enemy of the religious-humanitarian concept of personality—the conscription system. They are going to lose it through acceptance of the dogmas that obligation to society and obligation to the state are identical, that the state "knows best" how people may play their social role and lead their own lives, that there is no middle ground between compulsion and irresponsible chaos, that conscription is to be judged on the basis of the ends for which it is used and not (as pacifists judge war) on the basis of its intrinsic relationship to personality.

It is my feeling that a large body of conscientious objectors are *not* wrong and are not confused when they refuse to dissociate opposition to war from opposition to conscription, when they maintain that objection to conscription grows as essentially out of the pacifist faith as does opposition to war, and when they insist that conscription is not incidental to war but an integral part of it. Those who separate the two are, we feel, giving succor to both the anti-religious and the anti-democratic philosophy. Democracy is not defined by majority rule; it is defined by its unique concept of the relation of the state to the individual, which in turn grows out of the Christian-humanitarian philosophy. To divorce the pacifist movement from the movement against conscription is to destroy both the philosophical and the democratic basis upon which pacifism must build.

SARAH CLEGHORN* writes of

Respect for the Body—

IF there were someone dearly loved by you, gentle (I hope) reader, who nevertheless committed a crime, and if the law allowed you, in good faith, to attempt his restoration, where could you better begin than with his physical health? Would you not lovingly, forgivingly, build up this, as the best tool known to humanity for doing a difficult piece of work?

Sometimes this one effort proves enough.

Among her Federal and state wards at "Riverside" (the Vermont Reformatory for Women) the late Lena Ross, its head, once received a "dangerous repeater." This powerful and belligerent woman she was warned to "handle with tongs," for she had that day "knocked two men out cold." Miss Ross, as her custom was, received the newcomer in her office and offered her a cup of tea. Immediately she noticed that the stranger held her head awkwardly sidewise, and drank, most uncomfortably, sidewise from the cup.

"Are you in pain?" Miss Ross inquired.

"Oh sure — all the time," the stranger answered with sullen hardihood.

"Mastoid!" thought Miss Ross. She sent for the best surgeon in Rutland, who ordered an immediate operation.

When the patient was well enough to leave the hospital, and complete her recovery in the small infirmary at Riverside, Miss Ross found her still amazed because her health had been considered a matter of consequence. "It's the first time anybody ever took any interest in it!" she continued to exclaim, with unquenchable wonder. Whether caused by the relief from grinding pain, or by the sudden sense of personal worth which care and nursing gave her, she was at all events a quite different woman at Riverside from the outlaw who had been sentenced to go there. "She was a great help to me," Miss Ross said. "She was very capable, and in an emergency, she could run the furnace. I was sorry when her time came to an end." She smiled and added, "And so was she."

Perhaps there is no relation in which we can better practice social mutuality than this one.

Bodily health is not only the most needful point, in very many cases, to begin at—the health of criminals being notoriously bad—but it is the most natural point for those who believe in the religion of lovingkindness. It is, besides, the most "ungainsayable." Other attempts to civilize and humanize the life of the imprisoned, and make it sufficiently resemble normal life so that on release a man finds himself more or less able to re-enter society, instead of returning to the underworld—many of the attempts to do this, however reasonable, are sometimes objected to as "pampering." Baseball games, movies, vocational education, self-government, and other practice samples of normal life, are condemned by these critics as sentimental. But no one ever seriously affirms that keeping prisoners sick will be of any benefit either to society or to themselves.

How is it that the very people whom judges and jailers have found it so impossible to help, so untrustworthy, uncooperative, devoid of moral fibre, are often able, in their relations with doctors and nurses, however painful, alarm-

*Vermont poet; member of the FOR; author of *The Religion of Lovingkindness* from which this selection is taken.

ing and confining, to show so much fortitude and perseverance, reliability and obedience and gratitude? Why do they, at odds as they are with most other disciplines, submit so willingly to this one?

Is it because the care of health is the one great human relation from which judging and punishing are altogether absent?

We take entirely for granted this attitude of pure lovingkindness in which doctors and nurses approach the physically and mentally sick. We cannot imagine them doing otherwise. Who stops to think that this is the very attitude Jesus advised us to take toward all men at all times?

What would be our opinion of a hospital to which two patients had been brought on the same night, the one a self-forgetting district nurse, ill from overwork, and the other a self-indulgent waster whose gluttony had poisoned him, if the treatment of either one were based in the smallest degree upon what the doctors and nurses decided that he deserved? What should we think if treatment were not given to each simply and solely according to his need?

It is possible that the treatment of the lovable, useful woman might be painful or distressing, and that of the unattractive and idle man might be comfortable and pleasant by comparison.

— *and Soul*

IN the old penology (still prevailing), when "doing justice" *on* (not *for*) the morally sick, no help can ever be expected from his family. Gladly would they help to get treatment for his physical or his mental ills. But when "justice" is "tracking him down," trapping him and avenging society upon his terrified and desperate body and mind, all those who feel love and loyalty toward him regard the law, with one accord, as his and their enemy.

These groups of sometimes innocent persons whom the law makes its enemies are powerful ones. Out of every ten murderers in the United States, the general estimate seems to be that nine escape from all restraint or re-education whatever; and the community endures this in order that it may execute or immolate one.

Is it not humanly possible that if the law should renounce retribution as such, and offer instead such human restraint as hospitals do, strict but gentle, entirely disinterested; with re-education, encouragement, and a chance to make what amends are possible; the mother or wife of a murderer might thankfully cooperate with the law, and help it to locate and assume charge of him?

What open, level, free-hearted relations this principle "To everyone according to his need" at once establishes! No armed guards pace the hospital corridors, no organized rioters attempt to smash their way out. Yet in hospitals pain is inflicted and endured which is comparable with the anguish of our old chain gangs. Patients consent to crippling operations, and to those which may mean death.

How is this?

In these mutilations *there is no disgrace. There is no desire to harm.* These sufferings are not given *in order* to hurt. Such poisonous ingredients being absent, the relation becomes simply human, is touched with natural religion, serviceable on the one side, confiding on the other. With all human nature's faults, how well just being human works! Doctors are not all saints, or nurses angels; yet that confidence we place in them, how well, on the whole, it's justified.

Let us take heart. The time was when severe sicknesses of body were treated more or less as we now treat severe sicknesses of character. With beatings and bangings the "devils" were conjured out of their victim. And it is but a short time since we began to be human toward those who are sick in mind. Almost within the memory of living man they, like the chain-gangs, had the aching weight of iron riveted round their legs, and were tied up and whipped at the will of their jailer. When Dorothea Dix, three generations ago, began to visit them, she found an old man locked in a cold outhouse all through a New England winter. "Crazy people," she was told, "don't feel the cold as we do"; and to prove this, it was pointed out to her that *"Old Isaac hasn't frozen to death so far."* Yet within the lifetime—and chiefly by the efforts—of one obscure school teacher, thirty states provided civilized care and maintenance for their mentally ill.

If we have thus turned human, and rather swiftly too, toward the sick in mind, can't we now take the third great step in the healing art, and become human also toward those whose maladies are of the spirit? Are they not the sickest of all? Their lesions deepest?

In a region which prides itself on being practical, matter-of-fact, having no nonsense about it, a region vaingloriously old-fashioned, a judge was once "inflicting" the maximum sentence on a prisoner who had been many times in his court before. He did so thus:

"John, I've been thinking about you. What you need is a good friend. There are people you call your friends, but they only get you into trouble. I think the best friend you can have is F——— K———. I want you to go and stay with him at W. Not just a short time, but long enough to have the full benefit of his friendship. I want you to stay two years."

It Is Treasured

As in a deep and understanding play
The lines that reverberate
Long
Often are the broken, stammering ones,
Where the tongue fails the tidal heart.
Isn't it so with our enacting
The drama of our own lives?
Our tread so unequal to follow
The angles of change—
Our constancy even what Montaigne called it
"Nothing but a wavering dance."
There is tenderness somewhere that treasures
this up and reveres
Our shaken persistence,
As Rembrandt's pencil lavished its tender line
On the bent and broken shoulders
Of the sick poor.

—*Sarah Cleghorn*

Prison Fast Ended

The long hunger strike of Louis Taylor and Stanley Murphy, both members of the FOR, ended on May 5, the 82nd day that the men had refused to eat as a protest against the administration of the Selective Service Act. The men resumed eating after they had been assured by the Bureau of Prisons and the Selective Service System that a liberalization of parole for imprisoned conscientious objectors would go into effect shortly.

Murphy and Taylor began their record fast immediately after they were imprisoned at Danbury Federal Correctional Institution on February 2. Both men had been sentenced to 2½ years imprisonment, along with George Kingsley, for walking out of CPS camp at Big Flats, N. Y. Kingsley did not join his two comrades in the hunger strike, although he did refuse to work at the prison. All three men had spent more than a year in CPS camp before coming to the conclusion that conscience no longer would permit them to accept the compromise they felt existed in the CPS system.

The parole liberalization promised will operate under "Plan 4" of Executive Order 8641, and will permit the parole of men to "such other (than CPS camps) special service as may be established." Indications are that all conscientious objectors now in 22 prisons will be released by August if they are willing to accept this parole.

A. J. Muste to Make Summer Speaking Trip

A. J. Muste, Secretary of the FOR, will begin a two-month trip through the Midwest and Far West this month. His itinerary is as follows:

June 15-June 21. A.F.S.C. Institute, Grinnell, Iowa
June 20. Des Moines, Iowa
June 22-June 23. Kansas City. Missouri
June 25-June 28. FOR Leaders Retreat, Northern California
June 29-July 7. A.F.S.C. Institute, Mills College, Oakland, California
July 7-July 15. A.F.S.C. Institute, Whittier College, Whittier, California
July 16-July 25. Engagements in Southern and Central California
July 25-July 26. Tulelake (Cal.) Relocation Center
July 27-July 30. Portland, Oregon, and vicinity
July 31-Aug. 3. Seattle, Washington, and vicinity
Aug. 4-Aug. 6. Missoula and Billings, Montana
Aug. 7-Aug. 8. Denver, Colorado

Information as to exact date and time of speaking engagements in each locality may be secured from the regional secretaries.

Two important reprints from Fellowship: *The Chaplain and the Church*, by John Nevin Sayre (5¢); and *The Why and How of Meditation*, by Allan A. Hunter (5¢).

First Forerunner Wins

Early in May the national office of The FORERUNNERS *received its No. 1 membership application, and issued the first official membership certificate to Judith Pless, of Astoria, Long Island. On Wednesday, May 12, the Public Speaking Department of Bryant High School, which Judith attends, had a contest. A number of the school's most capable students were chosen to discuss the general subject of "The Post-War World," with specific topics being handed out one hour before speaking time. Guess who won among the girls?*

That's right—Judith! Forerunner Number One!

Urge Liberalized Definition of Religion

The American Civil Liberties Union is making strenuous efforts to have liberalized the Selective Service System's definition of "religious training and belief" as it applies to conscientious objectors. Condemning as "too theological" the SS original definition, which calls for "recognition of some source of existence which . . . is Divine because it is the source of all things," the Civil Liberties Union points out that Congress had in mind a more liberal interpretation when the Act was written.

The Union's memorandum quoted from the only reference to the phrase in the debate, in which it was agreed that "if a person can establish that in fact he has conscientious scruples against war and against killing people in the process of war, he may be exempt" even though he is not "a divinity student . . . or belongs to no church at all."

COs Get Short Terms

Meanwhile, reversing a trend toward long sentences, Federal Judge Leon R. Yankwich, in the Los Angeles District Court, has allowed several objectors to go free upon condition that they engage in useful work. Judge Yankwich, in commenting on one such ruling, declared that he does not believe in heavy penitentiary or jail sentences generally, and that *he does not consider such places appropriate places ordinarily for the treatment of genuine religious objectors.*

Forerunners Work Gaining Momentum

The Forerunners, new national organization of high-school-age young people sponsored by the Fellowship of Reconciliation, continued to win an enthusiastic response as news of its program and plans became more widely available. Although war-induced shortages of labor and materials delayed production of one of the two studybooks considerably beyond the scheduled date, by the middle of May more than 200 Action Kits for Leaders had been mailed out of the national office.

Religious educators and youth workers generally were agreed that the new organization came at an important moment. Although considerable opposition against the High School Victory Corps is crystallizing across the country, most liberals admit that there is little chance of having it withdrawn or even substantially modified by the government during the war. Thus, the development of the Forerunners will meet a critical need in supplying thoughtful young people with a wider vision of service to humanity than the narrowly nationalistic program of the Victory Corps.

Two groups vied for honors as first in organizing Forerunners chapters: one in Richmond, Indiana, and one in Tucson, Arizona.

Several denominational and inter-denominational organizations expressed enthusiastic approval of the Forerunners material, and two offered to send quantities of the free leaflets to their "youth lists" across the country.

Additional studybooks were assured when the FOR Literature Committee voted on May 6, in the face of a restricted supply of paper, to authorize the production of at least four more of these booklets during 1943. The four will include books on economics, imperialism, race, and propaganda. All writers have not yet been selected, but acceptances on the first two have been secured from Milton Wells and Vernon Nash.

Vital Statistics

Born—Katherine Elizabeth to John, Jr., and Laura Swomley, on May 18, 1943. The young lady, who is expected to join the Forerunners very shortly, tipped the scales at ten pounds. Mother and daughter are doing well. The father, who suffered considerably, is associate secretary of the FOR.

FOR Field Secretaries

South: Constance Rumbough, 1804 Grand Avenue, Nashville, Tenn.; *Midwest:* Herman Will, Jr., 740 Rush Street, Chicago, Ill.; *Northwest:* Mary Farquharson, 4033 University Way, Seattle, Wash.; *Northern California:* Caleb Foote, 2151 Vine Street, Berkeley, Cal.; *Southwest:* Glenn Smiley, 1411 West 22nd Street, Los Angeles, Cal.; *Rocky Mountain:* Margaret Rohrer, 1418 Grape Street, Denver, Colo.; *Rural:* Carl J. Landes, Merom, Ind.; *Refugee:* Marion Frenyear, 2929 Broadway, New York, N. Y.

Summer Work Camps Beckon Young People

A considerable number of camp, work-camp, and farm projects for children and young people are scheduled to operate this summer, some of them under the direction or auspices of members of the Fellowship. Among them are:

A camp for children of pacifist parents at Fellowship Farm, Prairie du Sac, Wisconsin, sponsored by the Madison FOR. Ages 7-12. Camp will run from August 8 to 21. Inquiries may be addressed to Mary Jo Uphoff, education director of the Farm.

An interracial children's camp will be operated by the Southwest FOR, probably between July 10 and 24. The camp will be conducted at Oak Glen, about 75 miles from Los Angeles, and plans call for 24 children from white, Negro, and Mexican families. Glenn Smiley, Southwest Secretary, is in charge of arrangements.

An "agricultural work camp" for high school age young people will be sponsored by the Church of the Brethren at Ellisforde Community, Washington, in cooperation with the Friends, "Y" groups, and the Work Camp Committee of Tonasket, Washington. Dates of the camp have been set tentatively as June 5 to August 25. Brethren work camps also will be held at Willow Grove, Pa., July 4—August 29; Lynchburg, Va., June 25—August 19; Flat Creek, Ky., June 4—July 18; Wichita, Kans., June 10—August 5; Dayton, Ohio (in cooperation with Dayton FOR); Farmersville, Cal., June 19—July 24; and Yakima, Wash.

A work camp under Methodist sponsorship will be held at Adrian College, Adrian, Mich., July 27—September 3. Information about this may be had by writing to either of the sponsoring organizations: National Conference of Methodist Youth, 810 Broadway, Nashville, Tenn.; or Methodist Commission on World Peace, 740 Rush Street, Chicago, Ill.

Allies Refuse Permit To Food Ship

Although the International Red Cross steamer "Caritas" was ready to sail from Philadelphia with parcels for Allied prisoners of war, a request by the Belgian Premier that she be permitted also to convey a shipment of powdered milk to starving Belgian children was refused by the British and American governments. This was admitted in the British Parliament by Mr. Dingle Foot, Parliamentary Secretary to the Ministry of Economic Warfare.

"Since the sending of foodstuffs from overseas to countries in enemy occupation is contrary to the policy of His Majesty's Government and of the United States Government," declared Mr. Foot, "we could not see our way to permit this shipment through our controls." The "Caritas" sailed from Philadelphia on March 10.

War's Aftermath

Peace News, *organ of the British Peace Pledge Union, asserts that in the month prior to the start of this war there were in England "at least* 30,000" *men still in mental hospitals or suffering from nervous disorders as a result of their service in the last war.*

CPS Reconstruction Unit Organized

This month will see the establishment of "units" of CPS men in several college training centers to prepare for post-war relief and reconstruction, a project approved by Selective Service after 18 months of negotiation. Officially known as CPS Camp No. 101, the project calls for the establishment of a central research unit of thirty men in Philadelphia, and the utilization of about 4 per cent of the total CPS strength in the college training centers.

While the Office of Foreign Relief and Rehabilitation will serve as the technical agency, major direction will be in the hands of a committee composed of Paul J. Furnas, M. R. Zigler, Orie Miller, and Paul Comly French.

New FOR Worker

Perry Saito, young Japanese-American graduate of Grays Harbor Junior College, has been added to the Fellowship of Reconciliation's staff of field secretaries. Born in Medford, Oregon, Perry has been president of the Vancouver District Methodist Youth Fellowship and vice-president of the Washington-Idaho Christian Youth Council. He has a local minister's license and plans to enter the ministry.

Along with others of Japanese descent, Perry was sent to the Tule Lake Relocation Center at the time of the general evacuation of the West Coast. He has come from Tule Lake to the FOR position.

Discuss New Developments In Evacuee Situation

An important conference on problems created by the evacuation of Americans of Japanese ancestry was held in New York City May 17 and 18 under the auspices of the Japanese American Citizens League, with addresses by Dillon Myer, Director of the War Relocation Authority; George Rundquist, Secretary of the Committee on Resettlement of Japanese-Americans; C. V. Hibbard, Director, National Japanese American Student Relocation Council; Saburo Kido, President, Japanese American Citizens League; Mike Masaoka, Secretary of the JACL; Roger Baldwin, Director of the American Civil Liberties Union; and others. The FOR was represented by Mary Farquharson, Caleb Foote, Perry Saito, and Nevin Sayre.

Some of the points stressed at the conference were: that while the WRA was making real effort to effect resettlement, more funds should be made available to increase staff and speed up this job; that sentiment on the Pacific Coast ought to be conditioned to accept the eventual return of many evacuees; that conditions in Relocation Centers still need a great deal of improvement; and that whatever the Supreme Court may decide in the evacuation test cases, nongovernmental religious and liberal agencies must continue to put forth great effort and carry a big load to make adequate restitution for the great wrong caused by the evacuation.

Goosestep Curriculum

Complete regimentation threatens American high schools in 1943. Every course, every activity, warped and twisted in order to turn out machine-tooled human cogs for a vast efficient murder machine. Yet these boys and girls must also be the raw materials of peace! What good will they be—these who are trained for destruction—when the world needs builders of brotherhood?

Against that tragic situation is set the Forerunners. FOR-sponsored, it will carry the challenge of a wider vision and a more rewarding adventure to the boys and girls who become its members. *Will you help to locate those members?* If you will, do two things today:

1. Order a Leader's Action Kit (50¢) containing study-books and other material that will acquaint you with the Forerunners organization and program.

2. Write for suggestions of how you can help to launch or strengthen a chapter in your community.

Write to

THE FORERUNNERS

2929 Broadway **New York, N. Y.**

National Council Meets; Discusses Peace Plans, CPS, other Matters

By A. J. MUSTE

A LARGE and vital session of the National Council of FOR was held in New York May 14-15, and was preceded by three sessions of the staff at which numerous aspects of our field work, the launching of FORERUNNERS, and other matters were carefully studied.

One Council session discussed methods of raising with the American people the question of how to end the war before more millions of lives are sacrificed. Discussion brought out the need for peace aims to be defined by our own government and laid before the peoples and governments of other lands, and for a peace achieved by consultation rather than dictation, looking toward a democratic and not a regimented world.

We were mindful of the fact that on this very week end Friends meetings throughout England and in many other lands, on the initiative of the Meeting for Sufferings (Executive Committee) of the London Yearly Meeting of Friends, were holding a series of retreats "devoted to purposeful worship directed to learning the will of God for our society and for each one of us, that we may help bring to an end this agony of war and persecution which is so flagrant a denial of Christ." We felt our unity with those multitudes in our own and other countries as Norman Whitney led us in worship at the opening of our discussion on How to Wage Peace Now.

The Council voted to continue cooperation with the Peace Strategy Board, composed of representatives of various pacifist organizations, in a preliminary Wage Peace Now campaign during June and a more extended campaign in the fall. Members will be kept informed of plans, and are urged meanwhile to write their Congressmen for an explanation of the inaction in regard to the following bills:

House Concurrent Resolution 42 introduced by Miss Jessie Summer which provides "that a committee of fifteen members of the House of Representatives be appointed by the Speaker of the House, the purpose of which Committee shall be to . . . formulate if deemed desirable by the committee peace offers which, if enacted by Congress, might hasten the successful termination of the wars in which the United States is at present engaged."

House Concurrent Resolution No. 3 introduced by Mr. Dirksen, January 6, 1943, which states that "it is essential for the people of the United States to be prepared to deal with the problems of the armistice and the peace. . . . The formulation of a peace with its vast implications is not the task of a single agency or instrumentality of government. Education for peace requires broad discussion of all proposals."

House Concurrent Resolution No. 5 introduced by Mr. Randolph, January 7, 1943, which resolves "that the Congress respectfully requests the President to invite foreign governments to send representatives to attend an international constitutional convention charged with the duty of drafting a constitution which shall provide for an international government; for participation by all nations desiring so to do; . . . for the abolition of all armaments by all nations."

A report to the Council suggested that though no one can predict how long the war may last, in a political sense it is entering on its "final" phase when those in authority concentrate attention on the post-war situation and the relationships of nations in that period. The closing phase of a war and the post-war era is one of social upheaval, when the social conflicts that were suppressed in the earlier stages of the war come to the surface again in greatly intensified form. The experience of some of our older members in the last war and the years following was drawn upon in the discussion. It was agreed that we must so far as possible prepare ourselves in advance, intellectually as well as spiritually, for the new developments, and that our Annual Conferences in the fall should be devoted largely to consideration of our orientation and program for the new period.

Commissions Appointed

To give the work of the conferences maximum effectiveness it was agreed that two groups of commissions should go to work at once. One group will include a Commission on Economic Outlook to study the question of the kind of economic order to which religious pacifism would lead, the kind of economic relationships pacifists would establish among themselves and, insofar as they have influence, in the local, national, and world community. It also includes a Commission on the Political Outlook, which will set itself a similar task in its field.

The other group of commissions will deal with the question of how we may make effective contacts and work fruitfully in and with certain sections of society where conflict exists and reconciliation is needed, as follows: Interracial and Minorities; Urban Workers and Organized Labor; Rural Work and Farm Organizations; the Mentally Ill; Prisons and Prisoners.

It is hoped that a retreat and conference at which reports will be completed may be held before the Annual Conferences of the Fellowship and that these conferences should be more in the pattern of study and program-making conferences than they have been in the past. The first of the conferences and the meeting of the Council will be held somewhere in the Middle West, probably in September. Other Annual Conferences for various sections of the country—the exact number still to be determined—will follow.

CPS Issue Discussed

Considerable attention was given to the aftermath of the Chicago Social Action Conference and other problems relating to Civilian Public Service and the Fellowship's relation thereto. Thirty-three men from CPS camps attended the Chicago Conference, events leading up to which were reported in the May *Fellowship*. Pursuant to General Hershey's order of March 31, camp directors refused to give these men the furlough time they had saved up for the purpose, so that technically they were A.W.O.L. Authorities did not interfere with the conference itself, as some had feared they might, and it went off without incident.

Now that the men are back in camp, however, they have been informed that the standard penalty for A.W.O.L.—loss of three days' furlough for every day of absence—will be applied. Thus a C.O. who was absent for ten days loses furlough time for a whole year. Furthermore, it is understood that Colonel Kosch of the Selective Service Administration for the time being has ordered all these men to be confined to camp, so that they cannot, for example, leave camp for a few hours even on Sundays.

All this precipitates a serious situation. Many pacifist leaders, as well as many CPS men, were convinced that General Hershey's order of March 31 forbidding men to go to the Chicago Conference on the ground that they were "at all times" under his direction and control raised the fundamental issue of whether C.O.s on their own time, after furlough has been granted, enjoy ordinary civil liberties. This being the case it was felt that the men could not abandon the conference, though some would have preferred a somewhat longer postponement. To impose A.W.O.L. penalties upon the men under the circumstances seems also to involve a grave threat to civil liberties.

The FOR Council voted unanimously that we should lay before General Hershey and the Service Committees our conviction regarding the violation of civil liberties in this case and our hope that no penalties should be imposed upon the men.

Compulsory Farm Labor

Still another grave CPS issue engaged the attention of the Council. General Hershey has issued a directive that when certain government agencies certify that a crop emergency exists within fifteen miles of a CPS camp the C.O.s shall be compelled to go to work for private farm employers, their wages above maintenance costs to be taken by the U. S. Treasury and placed in a separate account until after the war.

When the FOR Executive Commit-

tee found itself confronted five months ago with a threat from Selective Service to put 2,000 C.O.s on dairy farms, the Committee adopted and sent to the Service Committees and the National Service Board for Religious Objectors the following minute:

"We are unalterably opposed to associating the Fellowship of Reconciliation with the National Service Board for Religious Objectors, or the Service Committees, which we have been supporting financially and in other ways, in the *making or accepting* of an agreement with the Selective Service Administration whereby conscientious objectors are forced to work for private employers. We are likewise opposed to associating the FOR with the NSBRO or any pacifist agency taking any part, for example, in the *administration* of any plan under which C.O.s are forced to work for private employers. If the government has come to the point where it desires to impose such an out-and-out fascist measure, the government alone must take the responsibility for instituting and enforcing such a measure; and the individual C.O. must take the responsibility for submitting or refusing to submit to such enslavement. In any case, the FOR can take no part in any agreement, any contract, for carrying out any such measure, any more than in a contract to manufacture munitions or bombers."

Subsequently the threat was withdrawn and only C.O.s who *volunteer* are being placed on dairy farms. In connection with the latest directive, which again sharply raises the issue of conscript farm labor, we are informed that the Mennonite and Brethren Committees have indicated acquiescence in the order, but that the American Friends Service Committee has withheld consent. It is anticipated that few men in Friends camps will submit to the order and that a very serious situation thereby will be created. Farmers and the public generally will find it hard to understand why men will permit crops to perish. Inevitable divisions are created between those men in a CPS camp who are impelled to submit to the order because of the world's crying need for food and those whose conscience forbids them to do so.

The Executive Committee's action quoted just above stands as the expression of the Fellowship's position in the matter and our concern will be communicated to the interested parties. However, the Council felt that all these questions involving the Fellowship's relation to CPS and NSBRO were so important that a report of the discussions relating to them should be laid before the entire membership so that the Council might have the benefit of their reaction in taking further action. Such a memorandum will be issued shortly.

Frequently during the Council discussion attention was called to the accomplishments of CPS and the progress in obtaining more significant forms of detached service for the men. Appreciation was expressed of the complex and delicate character of the problems that arise out of war-time conscription, and of the services rendered by the Historic Peace Churches.

Members were urged to remember the needs of our C.O. Fund, out of which we pay for the maintenance of FOR members in CPS camps, minister to the needs of dependents of C.O.s and pay the expenses of our educational work in CPS camps such as the School of Non-Violence which the FOR is now conducting in cooperation with the Education Committee of the Big Flats, New York CPS camp. So far the Fund has been splendidly sustained but we cannot afford to slacken our efforts as the war goes on and needs multiply.

News from the IFOR

By JOHN NEVIN SAYRE

THE first letter in months to get through from Siegmund-Schultze in Switzerland, dated March 19, 1943, reports that he is receiving regularly the remittances we send him. We have assembled enough funds from various sources, in addition to the monthly $250 budgeted by the American FOR, to forward a total of $500 every month, and the United States government has just renewed our license to send this amount for six months ahead.

Siegmund-Schultze reports that he is deeply grateful for our "strong manifestation of unbroken cooperation," and that "people who know about it are deeply moved." He has heard that most of the former FOR members in Germany "seem so far to be well." The same is true of our friends in Holland and Denmark. In Finland, ——— is continuing FOR work. There have been no letters from the Baltic States, but some messages from friends who suffered from the war and the former deportations. Siegmund has had satisfying news from Henri Roser and his family in Paris. Also a letter from Madame Roser via the Red Cross states that they are well and that Henri has been nominated to the pastorate of Aubervilliers in the outskirts of Paris. Henri has been in touch with Philippe Vernier.

In southern France, our school for young people at Le Chambon is being carried on by the French Quakers. However, unless a door is opened in the blockade to send milk and food to the children soon, the French Quakers will come to the end of their resources. André Trocmé and M. Theiss, our leaders there, were imprisoned by the authorities on the charge of having aided Jewish children to escape to Switzerland. Recently, they have been released, but we do not know where they are. Siegmund speaks of 9,000 Jewish refugee children having gotten into Switzerland, but says that most of our Jewish friends who were still in Germany have been deported to Poland on the "way of death which overshadows the future of Europe."

In Switzerland, a new group of the Fellowship has been formed at Geneva; Pierre Ceresole is making plans for "International Civil Service," and Siegmund-Schultze is working up a *summer school for two weeks next July for young people who intend to give time after the war to reconciliation work.* A legacy from a member of the Fellowship in Sweden has provided the money for this project. Nathaniel Beskow and the Swedish FOR are in touch with Siegmund-Schultze and look after our interests as much as possible in Scandinavia.

From England, Muriel Lester writes, "Lots of love to everyone. . . . We flourish." Percy Bartlett writes, "Dark as everything is in this unending evil, it is good to be alive and involved in the eternal struggle with the impossible. Strange how one's faith is daily renewed! Much of it is mediated to us by our friends."

The IFOR has received a bequest from a British member of $2,500 for its regular work and $5,000 for its post-war service. It is planned to hold a ten-day summer school for persons considering post-war work, at Oxford next September. Stella St. John is the first of the FOR headquarters women workers to be imprisoned for resistance to conscription. A Service of Prayer for India, arranged by the India Conciliation Group and the IFOR, was attended by over 500 persons at St. Martins Church, Trafalgar Square, during Gandhi's fast. A similar service, addressed by the Bishop of Birmingham, was held in his cathedral.

In India, Horace Alexander, one of the British Friends and a member of the FOR, who went to India at the time of the Cripps Mission with a Friends Ambulance Unit and to do reconciliation work, was warmly welcomed by Gandhi, who asked that he be to him the successor of C. F. Andrews. He was the first European allowed to see Gandhi during his fast. Professor Alexander is now in China.

In April I enjoyed visiting FOR leaders in Toronto. Lavell Smith, chairman of the Canadian FOR, was present at the recent Council Meeting in New York. The Canadian FOR has about 300 members and seems ready for an advance if it can raise the funds to secure a full-time secretary.

In May $2,000 from our War Victims Fund was distributed as follows: $500 to the Near East Foundation for care of children in Greece; $250 to the War Resisters International for education of child refugees in England; $500 to the American Friends Service Committee for CPS Unit in China; $100 to Professor Jose Brocca, formerly a leading pacifist of Spain and now a refugee in Mexico; $650 in loans to Japanese-Americans for travel from Relocation Centers to freedom.

The Peacemaker's Bookshelf

Suggested Reading

This page is devoted this month to a listing of a number of books and pamphlets that the editors of *Fellowship* believe will be of interest to our readers. Space does not permit the publication of a formal review of each of these, but they are recommended for reading and study in the fields to which they refer.

The Real Gospel

Seeing the Multitudes, by Frederick Keller Stamm. 1943. Harper & Brothers. 129 pp. $1.50.

In this slender volume of 129 pages a pastor and radio preacher who belongs to the FOR gives his comment on the Beatitudes, set in the frame of opening and closing chapters which are anchored in the two World Wars. In the first one, says the author, "I sat on the fence during the whole war, not knowing which way to jump." But long before the second war the gospel of Jesus had been discovered by him as pacifism and *realism,* and there is no uncertainty about his insights and message for the dark period of the present time. He quotes two sentences from Hitler: "Obstacles are there, not that we should capitulate before them, but that we should overcome them" and "Strength consists not in the majority but in the sincerity of the will to make sacrifice." Dr. Stamm contrasts with this the pitiful unbelief of the Church in its own gospel set forth in the Beatitudes. "It is only on God's terms," he concludes, "that we can have peace" and "the only real world is the world in which Jesus moved and thought." Until there is a real change in the current outlook of religion "there can be no hope for a just and lasting peace."

While the book makes no addition to New Testament research, it is full of helpful insight and illustration and clearly written so that the plain man can understand.

J. N. S.

Pacifist Publications

Comparative Peace Plans, by Theodore Paullin. May, 1943. Pacifist Research Bureau. 87 pp. 25 cents. A thoughtful, well-documented *critique* of all types of proposals for post-war political organization in the international field.

The Way to Freedom, by Evan W. Thomas. April, 1943. War Resisters League. 32 pp. 10 cents. An expression of his philosophy of ends and means by the national chairman of the War Resisters League. It includes Dr. Thomas' forthright opinions on conscription, CPS camps, and pacifist "compromise."

A Call to Peace Now, by Dorothy Hutchinson. AFSC. 1943. 36 pp. 10 cents. Although this little pamphlet is addressed to Quakers, it will prove moving and thought-provoking to every sensitive conscience.

The Balance of Power, by Edward Vose Gulick. March, 1943. Pacifist Research Bureau. 59 pp. 25 cents. This second in the series of pamphlets under the general heading "Coercion: A Study in the Use of Force" is an excellent job that needed badly to be done. It confirms, from a "practical" line of reasoning, the pacifist contention that the long-accepted modes of international power politics actually are completely unrealistic and impractical. Sound, down-to-earth ammunition for those discussions with your non-pacifist friends.

Heroes of Good Will, by Allan A. Hunter. 1943. 63 pp. 25 cents. This is a revised and documented version of the mimeographed edition first put out by Dr. Hunter. Printed by photo-offset, this edition includes 35 stories of men and women who have dared to use the "creative force of good will" in overcoming conflict. A case-book for pacifists.

Guide to Quaker Practice, by Howard H. Brinton. 1943. Pendle Hill Publications. 70 pp. 25 cents. Written, according to the author's introduction, with "new Friends meetings" in mind, this pamphlet outlines Quaker procedures that have stood the test of time and are of fundamental importance today.

Pacifists Facing World Problems. Chicago Fellowship of Reconciliation. 1943. 35 pp. 10 cents. A mimeographed pamphlet of the results of a series of organized discussions among a group of thoughtful Chicago pacifists. Includes a bibliography.

The Coming Peace

Six Pillars of Peace. A study guide issued by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches. 1943. 85 pp. 20 cents a copy, reduced for quantity orders. With an *Instruction Manual* for leaders, 5 cents per copy.

The Church and International Reconstruction, by Visser 't Hooft. World Council of Churches. 1943. 24 pp. 15 cents. A statement of an eleven-point "Church Charter," based on an analysis of agreements and disagreements concerning the message of the Church about a just and durable peace. The analysis was made by Dr. Visser 't Hooft in Geneva, and includes his interpretation of each point, together with a statement of the points of disagreement that exist under each.

The United Nations and the Organization of Peace, by the Commission to Study the Organization of Peace; third report. April, 1943. 184 pp. 25 cents.

British Labor on Reconstruction in War and Peace. League for Industrial Democracy. 1943. 40 pp. 15 cents. This is the "interim report" of the Executive Committee of the British Labor Party, originally made public under the title of "The Old War and the New Society." It is illuminating in reflecting the present leadership of the formerly peace-minded Labor party, which now insists that only "total victory, complete and unmistakable" is even worthy of consideration. The document nevertheless is encouraging in some aspects, particularly in its strong stand against a "peace of revenge," in which it declares the Labor Party will have no part.

Worship

Prayers Personal and Social, by James Myers. Federal Council of Churches. 1943. 10 cents. A collection of prayers and meditations, part of the "Pamphlet Library on Worship."

Labor

Do You Know Labor? by James Myers. John Day Co. 1943. 240 pp. Cloth, $2.00; paper, $1.00. This is a revised, up-to-date, and considerably enlarged version of the original edition of this book, which was published by the National Home Library Foundation. The author is Industrial Secretary of the Federal Council of the Churches of Christ in America, and a member of the Fellowship of Reconciliation. He is widely informed concerning the whole labor movement, and his book is admirably objective. It makes excellent background reading for the individual who is anxious to see the current labor problem in its proper perspective.

Latin America and Good Neighbors

The Missionary Education Movement (Friendship Press) has published, in connection with its current "emphasis," a considerable number of pamphlets and a few books on Latin America. Ranging in price from 25 to 60 cents, they range also in age-group appeal, with material for practically every age from child through adult. While they are concerned principally with the missionary movement in these areas, they help to create a sense of friendliness that is basic to the building of good international relations. Particularly interesting to adults is the series of "Outlook Pamphlets," attractive little booklets on the West Indies, Mexico, Brazil, the Western Republics, and the River Plate Region. These are priced at 25 cents each.

Pro and Con

Church "Honor Roll"

The Editors,
FELLOWSHIP:

I am desirous of learning, if possible, whether there are any other Christian ministers in this country or elsewhere who object or decline to have a military honor roll hung in their church building. It seems to me that a list of this kind gives in a very practical way the imprimatur of the Christian church to military service as something especially Christian and noble.

In St. John's Church, Charlestown, we are praying for the men in military and naval service, both because they certainly need God's help and because individually so many of them are animated by the most Christian and noble impulses. We do not, however, post the names of these men on a list in the church that might seem to be an honor roll.

Many of our Vestrymen are greatly troubled by what they feel to be my unique stand in this matter. I have told them that I was perfectly willing to publish or post a list of parishioners temporarily separated from their homes and parish for whom we ask the prayers of the congregation, provided that the list should include men in non-military service like the Merchant Marine or workers in dangerous industries, and also men who have gone away to college or who are in public service camps, reformatories, or prisons.

Of course, we write to all these men periodically, and send them little gifts and remembrances every six weeks or so from the parish, getting many cordial letters in return. Moreover, we always write a personal letter to each of our men and women entering military service.

There used to be quite a large group of ministers resolved not to bless any future war, not necessarily as extreme in their pacifism as I am. I should like to find out the action of men in that group or any other group of similar character.

WOLCOTT CUTLER.

War's Justification?

The Editors,
FELLOWSHIP:

As the meaning of this war is being unfolded by the progression of events, it seems less and less possible to justify it in any frame of reference, whether it be scientific, philosophical, or religious. Every attempted justification of the war that has come within my knowledge is the child of partialism and superficiality. They either ignore or deal ineffectively with the concept of man as a spiritual being. They do not reckon with the requirements of man's continued evolution as a social creature.

In regard to this latter, war represents a tragic stoppage of this process. The United Nations and the Axis justify war in essentially the same way, that is, by reference to a naive interpretation of nature's law of "the survival of the fittest." This is interpreted to mean "the survival of the mightiest in military strength."

This misinterpretation of one of nature's inexorable laws can lead only to human retrogression. It ignores the possibility that "the fittest" at the human level of life may be those who are conscious of the organic character of humanity and who seek to live out its implications. This involves the seeking of the fellowship of all men through attitudes and actions of love. It involves faith in man as a new emergent in the evolutionary process of nature whose peculiar fitness for survival is not in his brute strength or ability to dominate and exploit other forms of nature, but in his ability to enter into creative interaction with others. It involves faith that most men will respond to acts of love, even though there may be some failures with risk to the one practicing love.

I believe that the only way to achieve the spiritual unity of humanity is to act now as though it were true. Perhaps there is no other way to assure man's continued evolution as a social creature than by loyalty to this "impossible" ideal.

FRANK GLENN WHITE.

A PAGE OF COMMENT BY READERS

Readers are invited to contribute to this page. Please keep letters brief, since space is severely limited.

Letter from a Soldier

This letter was written by a soldier to an FOR member. For obvious reasons his name is not published, but we know that readers will keep him in their thoughts and prayers as he faces his testing time.

"Dear .....:

"I have delayed in writing to you as my mind has been in somewhat of a turmoil over a matter of interest to you, and I did not wish to speak until I was sure of my stand and what I should do about it.

"It was the worst mistake of my life to enlist in the army, yet, paradoxically, I would never have fully realized this if I had not done so. At the time, as you may know, my thoughts were not clear on the subject of militarism and the use of force. I was partially blinded by the fact that this war from the standpoint of such vast numbers of peoples is a necessary thing, and did not realize that participation in violence inevitably destroys the humanity and rightness of those who originally may have had it, regardless of physically winning. But here I can see that destructive process taking place in the characters of nearly all those around me. I am shocked by the deterioration that causes men to openly hate and talk of killing, and soon to kill if they can, and become brutalized in thought, speech, and action. I think, how can a war be fought to protect certain ideals, if they must be debased by the process? What of the future of such ideals? Did the people really have them in the first place, or did they just talk of them? At any rate, my own course of action has become clear. I cannot participate in this or any war, or any act of violence, or act in such a way as to seem to sanction violence, or help those who commit violence. Soon I shall declare myself, regardless of consequences. I know that you appreciate the position at which I have arrived, and trust that you will be with me in your thoughts. . . .

"Your friend,

....."

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